From Milton Stauffer	June 8, 1927
" John A. Mackay	Oct. 21, 1932
" Charles R. Pittman	July 2, 1931
" William N. Wysham	Feb. 13, 1932
" Kenjiro Kumoi	Feb. 13, 1909

From Milton Stauffer	June 6, 1927
" John A. Mackay	Oct. 21, 1932
" Charles R. Pittman	July 2, 1931
" William N. Wysham	Feb. 13, 1932
" Kenjiro Kumoi	Feb. 13, 1909

RECEIVED
FEB 15 1909
Mr. Speer.

February 13th, 1909,

521 W. 123rd Street, City,

My dear Mr. Speer,

I have received your letter just now. It is very nice of you to invite me to take lunch with you some day, and I thank you for your kindness. I am very glad to tell you that I can see you at 10A.M.-1 P.M. tuesday and Thursday. I shall give up my question of the miracles according to your advice. Then my next question will be" What is God?" and "What is the difference between God and natural or universal forces?". One more question is " Do you think there are absolutely good and bad?"

Yesterday, I wrote to our sunday shool teacher, Miss Egbert, as follow:-

I like Christianity very much but I donot think that all ather religion besides Christianity are bad, as some people do from the lack of their knowledge of ather religions or from their narrow mindness. The ather day, a well educated american told me that I dont like Buddesm because it is the worship of Idols, and that Budda is the name of Idol. Then I told him that Budda is a name of a prince, of some kingdom in india, who lived nealy perfect life three thousand years ago, and that he gave up his position to teach the true way to the people.

I think that nothing can be so bad as to speak badly of ather religion without knowing it well. Even among christianity, some cathoric speak badly of protestant and some protestant tolk badly about cathoric. I think this is so-called religious narrow minds. It is natural that our own religion seems better than any of athers for we know our religion better than athers,

but we must have broad mind.

Now I remind the words which HUGO Grotius said of religious war. " I saw prevailing throughout the christian world a license in making war of which even barbarous nations would have been ashamed ; and when arms were once taken up all reverence for divine and human law was thrown away just as if men were thenceforth authorized to commit all crimes without restrant,"

I do not mean by this it is bad to explain our religion to athers. I dont like the dogmatic religion. I like christianity better than Buddesm for the formar is more applicable to the present organization of society. I think that even religion is under the law of natural selection, survival of the fitest.

AT present,(I think I shall believe when I understand it.) I do not believe Jesus miracles and some tradition which is very popular among ignorande(I dont know whether they are ignorance Objectively or not.) buddest, for examle, ' Budda born from the place where arms joint to the body'.:-

Sincerly yours,

Kenji Kimura

Milton Stauffer

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RECEIVED
JUN 11 1927
Mr. Speer

June 8, 1927.

Dear Dr. Speer:

I have just come from some of the sessions of the Executive Committee of the World's Student Christian Federation at Lake Mohonk.

The India representative submitted among other things a report of the Program Committee in India which may be of interest in connection with the study of your group on the Christian message preparatory to the Jerusalem meeting of the I.M.C. This India program is merely suggestive and was not accepted by the Executive Committee though it did provoke considerable discussion. The committee members as a whole recognized the futility of theological discussions on the absoluteness of Christ and seemed to favor the testimony of experience stressing a comparison between the content and relative values of religious experience in Christianity compared with any other religious system.

With cordial greetings,

Sincerely yours,

Milton Stauffer

Dr. Robert E. Speer,
156 Fifth Avenue,
New York, N.Y.

MS:H
enc.

REPORT OF PROGRAMME COMMITTEE

The following programme was originally suggested with a view to the proposed World-Conference in India. After the idea of this Conference was abandone, it was resolved that this outline be submitted to the Executive Committee of the W.S.C.E. with the recommendation that they should be given a permanent place in the deliberations of the W.S.C.F. General Committee in India.

General Subject.

"The World Religion of the Future".

The centre feature of the world's religious situation today is the meeting of Christendom with the East.

As the religion of Jesus met Greco-Roman culture and from their union Western Civilization was born, so in our own day western civilisation meets Eastern culture and the world is in travail with a new order that struggles to find birth.

The Committee meeting as it is in India, the home and stronghold of oriental religions, is challenged to define its attitude to those religions. We wish to make this challenge the central feature of our programme.

I. Religion in Human Life.

(a) What is religion? What does it do for an individual or for society or for a nation? - Is is a necessity? - Is it even desirable?

(b) Must there be one Religion in the future? Why not leave each nation to develop its own?

II. The Place of Christ in the Religion of the Future.

(a) Who is Christ? - How have recent studies affected our conception of His Person?

(b) What has been the reaction of intelligent non-Christians, e.g. Tagore, Gandhi, Radhakrishnan, to the New Testament and its Message?

(c) Is Christ indispensable for all mankind?

III. Contribution of India to the World-Religion of the future.

(a) How far need a Hindu abandon Hinduism in accepting Christ? Is there a place for Hindu Scriptures, festivals, social customs, philosophies, etc., in a Christian India?

(b) What has non-Christian India to offer the world? Are her heroes, saints, scriptures, etc. sufficiently known and honoured in the Christian West.

IV. Practical Problems

(a) Our attitude to lower forms of religion and culture. What is our duty in regard to Mass Movements?

(b) Our attitude to higher forms of religion and culture. Is co-operation between Christians and non-Christians in worship a possibility?

(c) Our attitude to non-Christian scriptures. Should they be taught in Christian schools and colleges or used in Christian worship?

(d) Opportunities for Christian service in India. What can we do to help in religious, educational, medical, economic, social or economic progress? Help is specially needed in guidance on sexual problems.

(e) The Indian Church. Its disunion, its foreignness. The Call to the Ministry and other forms of Church service.

R. E. Speer

Charles R Pittman

JUL 29 1931

Ans.

Zenjan, Persia
July 2, 1931

Robert E.Speer,D.D.,
156 Fifth Ave.,
New York.

Dear Dr. Speer:-

I want to thank you for your kind letter of May 27th.I am enclosing a translation of extracts from a Persian book showing the status of women in Islam which is a very live question in Persia today.

The tract,"The Perfect Rule", about which you inquired in your letter is controversial but it is a very forceful and true statement and is useful to put into the hands of inquirers.

Before the Persian New Year,the superintendent of schools called me and notified me in regard to the new government regulations concerning propaganda by foreigners and asked me to discontinue my meetings until he could have time to write to Teheran for more definite instructions and receive a reply. I told him that Christians also attended my meetings and finally promised to hold services for Christians alone temporarily.I then announced special Lent services for Christians to continue until Easter.Since then Moslems have been attending my services and I have recaived no further word from the superintendent.

I was very much pleased to learn that my friend Dr.Whallon of Newark has been elected a member of our Board.

I received a letter from Mrs.Pittman yesterday giving the good news that she was on her way east in preparation for her return to Persia.

With best regards,

Very Sincerely yours,
Chas. R. Pittman

R. E. Speer

FEB 16 1932

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February 13, 1932

Dr. Robert E. Speer
156 Fifth Avenue
New York City

Dear Dr. Speer:

I was glad to get your letter returning the Persian information I had sent you. As you noted, some of the translations have not been put into very careful English and I have written Mr. Young that it would be worth his time to check on these a little more carefully in the future. You do not say whether or not a copy of these news bulletins is being sent you. I have suggested to Mr. Young that he by all means do so, but I do not want you to miss anything that comes in the meantime.

For that reason I am enclosing a copy of the constitution of the new International Alliance of Moslems, the first general meeting of which was held at Jerusalem. You may have had full information about it, but it is so important that I cannot take the chance of your failing to see mention of it. In enclosing this, Mr. Young says:

> "I have been interested to hear reports from the Pan Islamic conference in Jerusalem. You may be interested to hear that the call to prayer was given by a Shia for the entire gathering. Saeed Jamaledin, brother of Saeed Zia who was the Persian delegate, says that this onference in Jerusalem is the beginning of the wipingout of Shia and Sunni differences. Oneof the strongest recommendations was for the establishment of Young Men's Moslem Associations to combat the work of the Y M C A. Rumor is that such an organization will be started here."

Mr. Young further says that Saeed Zia is one of the five founding members of the Council and will live in Jerusalem to help direct activities. He adds that it is very significant effort to unify and revive Islam.

You may recall that Saeed Zia was for a brief time the prime minister of Persia and was the one who engineered the coup d'etat in February 1921, when the present Shah rushed his regiment from Kazvin to Teheran, ~~and~~ This resulted in the overthrow of the former ministry and Saeed Zia became

prime minister in the new one, with the present Shah as the Minister of War. Saeed Zia has not been prominent in Persian politics since and has lived out of the country a great deal of the time.

One feels that the new organization is largely political and nationalistic and I doubt if there is any religious vitality behind it.

Very sincerely yours,

William N. Hyslop

WNW:A

INTERNATIONAL ALLIANCE OF MOSLEMS

ART.I - There is hereby constituted an International Alliance of Moslems whose Headquarters shall be at and whose federations shall be in the capitals of Europe and of the Mohammedan world.

ART.2 - The principal object of this Alliance shall be:

a) The maintenance of concord between the various elements of the Mohammedan world.

b) The establishment of a centre of intellectual co-operation among the savants, universities, and the institutes of Islam.

c) The safeguarding of the condition of Mohammedan communities, wherever they exist.

d) The aiding of charitable societies and social organizations among Mohammedans.

e) The better understanding among non-Mohammedans of the true principles of Islamic teachings and culture, the defense of the same against unjustifiable attacks and the consequent establishmentsof harmonious relations between the East and the West.

ART.3 - The activities of the Alliance will be carried on by means of publications, the organization of meetings, the giving of advice and counsel; the whole to be confined within the limits prescribed by the laws of each country.

ART.4 - Every capable Mohammedan, having attained the minimum age of 21 years, who accepts the statutes of this Alliance, and undertakes to respect the regulations of its branches, and to pay regularly his subscription to the same, will be eligible for membership, without distinction of race, language or sect.

ART.5 - The members of the Alliance shall be divided into five categories, namely: Honorary members, Benefactor members, Donors, Founders and ordinary (adherent) members.

a) Honorary members. This category is confined to the sovereigns and heads of Mohammedan states, as well as certain individuals of the Islamic world, who render moral or material services to the Alliance, appreciated as such to the Supreme Council.

b) Benefactor members. This category will consist of those who endow the Alliance with gifts or legacies, whose value shall exceed the sum of Ten Thousand Francs (Swiss).

c) Donors. Such members who contribute to the income of the Alliance, an ann al sum exceeding One Hundred Swiss francs, shall be defined as donors.

d) Founders. The members who shall have participated in the formation of the Alliance at Geneva on the of November 1931, shall be defined as Founders, and these are:

e) Ordinary members shall be defined as those who join one of the Federations of the Alliance, and who subscribe annually a sum equivalent to five francs (Swiss).

ART.6 – Active members of the Alliance shall be the Founders and Ordinary members, as well as such donors as shall request this.

ART.7 – The affairs of the Alliance shall be administered by a Supreme Council consisting of five Founders, and of five Members elected by the World Mohammedan Congress from the candidates who shall be presented by the federations in the proportions of two for each federation. They shall be elected for three years and their re-election shall be permitted.

ART.8 – To be eligible for election to the Supreme Council, it shall be necessary for a candidate to be at least forty years of age, and to have been a member of a National Committee for more than two years.

ART.9 – The Supreme Council shall choose from among its members the President of the Alliance, the Vice-President, the General Secretary, and the Treasurer, who shall constitute its Executive Committee.

The powers and functions of this Committee, as well as those appertaining to the General Secretary, and the Treasurer, shall be defined by the Supreme Council by its own regulation, which shall also prescribe decisions concerning the official organ of the Alliance and its visiting Inspectors.

The meetings of the Executive Committee shall be duly constituted by the presence of two of its members and these meetings shall be held once a month.

ART.10 – The President of the Alliance shall be at the same time President of the Supreme Council, of the Executive Committee, and of the Mohammedan World-Congress.

ART.11 – The Supreme Council shall meet at least once in three months. Its meetings shall not be duly constituted unless five members at least shall be present.

ART.12 – The Federations of the Alliance duly constituted in the European capitals, and in the Mohammedan world, and which may possess sections within their respective territories, shall be administered by National Committees whose method of selection may be regulated by the statutes of each federation. These statutes must receive the preliminary approval of the Supreme Council.

ART.13 – The National Committees shall regulate principally the admission of ordinary members, they shall superintend the collection of contributions, of which one-tenth shall be paid over to the Supreme Council, and they shall also keep the latter well acquainted with the condition of the Mohammedan community within their respective countries, and they shall carry out the instructions of the Alliance.

ART.14 – Every federation shall elect a delegate to represent it in the periodical meetings convoked by the Supreme Council, annually, for the exchange of opinions.

ART. 15 - All conflicts among sections belonging to the same federation shall be brought before the National Committee of that federation, to be adjudicated in the first instance. As a final appeal, the Supreme Council shall adjudicate on the conflicts among sections and federations, or among federations themselves, as also on the decisions of federations concerning conflicts among sections, and this shall be on the request of one of the sections interested.

ART. 16 - The World Mohammedan Congress shall consist of Founder (members), active Donors, and of delegates from the federations, in the proportion of one delegate per adherent (ordinary) members. It shall meet as an ordinary Assembly once every three years, and as an Extraordinary Assembly on all occasions which the Supreme Council shall consider to be necessary.

The convocation of an Ordinary Assembly shall be announced by the Supreme Council at least six months prior to the date of meeting, and that of an Extraordinary Assembly at least one month in advance of the meeting.

ART. 17 - The Supreme Council shall represent to the World Congress a general report concerning the administration and the direction of the ALLIANCE.

Art. 18 - The revenues of the Alliance, the control of which is vested in the Supreme Council, shall consist of the gifts of Honorary members, of legacies and donations from Benefactor members, of contributions from Donors, and of the tenth part of the value of subscriptions of ordinary (adherent) members.

ART. 19 - As a transitory proceeding, Founder members shall be able to select those who, with them, will fill up the number of the first Supreme Council, and they shall be empowered to appoint the members of the National Committee of such federation for the first year.

ART. 20 - The dissolution of the Alliance shall only be decided by Supreme Council and vote of a two-thirds majority of an Extraordinary Assembly of a World Mohammedan Congress, expressly convened for this object, and whose convocation must be at least three months previous to the meeting. It shall be necessary that the number of members present thereat shall exceed two-thirds of the delegates of the sections at the said World Congress.

In the event of the dissolution decided upon under these conditions, the same Congress shall decide by a bare majority as to the method of disposal of the funds of the Alliance.

John a. Makay

Memorandum to Miss Sheppard
Dr. Speer
Dr. McAfee
Dr. Scott
Dr. Fenn

October 21, 1932

OCT 28

From John A. Mackay

I take pleasure in sending you an excerpt from the speech of Lawyer Diaz Soto y Gama, given before the Bar Association of Mexico, Sept. 27, 1932.

Soyo y Game is one of the most brilliant political figures in Mexican life. He was a follower of the famous agrarian revolutionary Zapata. In recent years he has not been prominent in political affairs because opposed to the general trend in Mexico. According to the press report from which this excerpt is taken, an unprecedented scene of enthusiasm for a Bar Association meeting was witnessed at the close of the address of which the following forms an extract. Soto y Gama spoke immediately after Sr. Medina who extolled Communism.

"What the orator says later concerning the family is rather pathetic:

'In a cowardly fashion they wish to destroy the home and family life. It is a matter of destroying God. But this latter is a little more difficult. They say the family no longer exists. I object. It does exist. Virtue is not found in men, but in women. We do not admit, on the subject of virtue, that are women are adopting the Russian fashion, after having accepted the United States fashion. Morality is also attacked. They say there is no such thing as morals. Is this not a terrifying statement?'

"Mr. Soto y Gama then goes on to take up the question of capitalism:

'I ask, is it possible to create love by means of acts of hatred against capitalism? Will it be possible to lead our youth to love along the road of hatred towards capitalists? "We can offer nothing to youth," says Lawyer Medina, "except Bolshevist morals." He may be able to do away with God, but there remains the monad, the electron, the atom. God being annihilated, matter remains. Well, sirs, when God is done away with, morals will be ended.

'Communism denies all traditions, even that of the family. It does away with all restraints and discipline. And in exchange, it offers the morals of scepticism. A moral code is necessary, even though it be a code with mediocre ideals. For the lamp of Don Hilario (referring to the previous speaker) lights up only debris. Let us reestablish religion, let us reestablish the family ! I, a follower of Zapata; I, a revolutionist; I, a non-reactionary, proclaim that laicism is a failure. There are no morals under that regime, and I point out the way to them: namely, Christian morals, which our fathers taught us. Mexico will scarcely have gone aside from Christ when it will fail. Why are politics so corrupt? Because the revolutionists are atheists and have no God other than money or pleasure. To exclude the teaching of the Gospel is a crime which should be bewailed with tears of blood. The only remedy for the republic is in the hands of the Supreme Legislator.'"